

CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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FOR THE CHRISTIAN MESSENGER.

THE WAY OF SALVATION.

A SHORT SERMON.

"And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind."

John ix, 39.

The attentive reader of the Scriptures, the sincere inquirer after truth, whose discriminating mind understands what he reads, will discover that various modes of expression have been used by the inspired writers in illustrating, and enforcing the great and important truths of Christ's gospel. A higher motive than a mere desire to avoid a tautology of language, unquestionably was their inducement. The subject they discussed is of all others the first in the scale of importance; and it behooved them, as faithful messengers and ambassadors from God to men, to communicate the great truths entrusted to them in an impressive manner, and to illustrate them by various and emphatic language and figures. Notwithstanding the manifest propriety and necessity of this course, the obliquity of the human mind has been such, that mankind have prostituted this medium of instruction to the base purpose of perverting the gospel of Christ; and substituting in its stead, the opinions and dogmas of men. The translators of the original into the English Bible now in common use, must come in for a large share of the blame which justly falls upon all those who corrupt the revelation of God's word and will; and contribute to distract the opinions, and divide the faith of mankind on this all-important subject. The different signification which they have given to the same original terms, and the different and contrary definitions of the words they have used to convey the sense of the same original terms, have been the principal causes of much of that diversity of opinion which now divides the religious world; and proves a stumbling block in the path of the way-faring man in his inquiries after truth. The reader will find an application of these preliminary remarks, in the subsequent discourse.

The Scriptures represent Christ as the way, the truth, and the life; and as the bread of God, which cometh down from heaven and giveth life unto the world. These are, emphatically, the distinguishing characteristics of the Savior; and are figures of speech, which define and explain the cause of his coming, and the end and object of his mission. But it is farther said, that "Grace and truth came by Jesus Christ." These, affirmatively; and negatively, that "God sent not his Son into the world to condemn the world;" and it is added affirmatively, "but that the world through him might be saved." (John iii, 17.) The world was already condemned. Paul declares, (Rom. v, 18,) "By the offence of one judgment came upon all men to condemnation;" and adds, in allusion to Christ's mission, "even so by the righteousness of one the free gift came upon all men unto justification of life."

Our text says, that "for judgment" Christ came into the world. It is obvious to the meanest capacity, if prejudice and the errors of education be set aside, that if Christ came to give life unto the world, and to save the world, that Christ's expression, "For judgment I am come into this world," means the same thing; and that

his subsequent declaration, "that they which see not might see; and that they which see might be made blind," was declarative of the means by which he should accomplish the object of his mission. I shall endeavor to prove this, and to remove the stumbling block out of the way of the honest inquirer.

What would that man think, who has been educated in the belief that the term *damnation* exclusively signifies *endless torment*, should he open a Bible, and instead of reading "For judgment I am come into this world," read "For *damnation* I am come into this world?" Would not such a rendering of the Greek term *krima*, with the signification which his preconceived opinions had given to the English term *damnation*, confound all his ideas of theology? And in Rev. xiv, 7, "Fear God, and give glory to him, for the hour of his (*kriseos*) *damnation* is come." What kind of a Bible should we have, if the translators had been uniform in their perversion, or corruption of this term, in all places where it occurs in the New Testament! The *lie direct* would then be uniformly given to Almighty God, His Son Jesus Christ, and all his prophets, and Christ's apostles. It is bad enough as it is, and amounts to a palpable contradiction of the testimony of Divine Revelation.

Christ, therefore, did not come into this world for *damnation*. God did not send his Son to *damn* the world; but that the world through him might be *saved*. The translators, and their coadjutors in the unholy work of corrupting God's Revelation are—mistaken, shall I say? Can that be a mistake, which is a deliberate and wilful act? done knowingly, and perversely, and pertinaciously persisted in? Answer this question, reader.

Our text is a proposition. The affirmation is clear, plain, unequivocal language; so that no honest man, possessing a common education, and common sense, can possibly misunderstand it. "For judgment I am come into this world," &c. Not, I come into this world partially, for judgment. Not, I am come into this world for various purposes, among which is judgment. No! "For judgment I am come," &c.*

Another fruitful cause of the promulgation, and perpetuation of error in the world, and of generating strife and contention among mankind on the subject of religion, is the now too general practice among the teachers of the hypothesis of endless misery, (who make merchandise of the souls of men,) of detaching scraps and sentences from the Scriptures; and without any reference to their connexions, construing them contrary to the general tenor, and the manifest import of the whole of God's revelation to man. A mere sentence is selected by the sectarian clergyman, and the doctrine is brought from the dogmas of Calvin, Hopkins, Luther, or Arminius; or, perchance, in order to display the originality of the speaker, some new whim, or strange absurdity is ushered into being from out of his own head. The prophets of God, the Son of God, and his apostles, are not so much as referred to, in many instances; unless it be to

* For a definition of the term *judgment*, considered in reference to God's plan of salvation, and the final result of the judgment by Jesus Christ, the reader is referred to the 18th number of the Christian Messenger. See the Short Sermon, entitled "The Philosophy of Truth."

garble a sentence, and corrupt the text. By this method of dealing with the Scriptures mankind are deceived; and the preacher acquires a habit of theological discussion which deceives himself, and verifies the truth of the declaration, that when the blind lead the blind, they both fall into the ditch. A flaming preacher of the description I have considered, will select a text for a word, and that word *hell*, or *damnation*; and then, with the help of some dogmatical institute, or some misnomer, y'clept a system of doctrine, or religion, and his own phlogistic imagination, run a race in contradiction and absurdity, as erratic as the windings of the serpent; a fit emblem of those who preach the necessity of faith in a Devil, and spend their breath in proclaiming the multitude of his subjects, and the duration of his kingdom.† Reader, these things are not done in a corner. And I will add, in the words of Paul, "We use great plainness of speech."

In John v, 29, the Greek term *kriseos* is rendered *damnation*; and the same term in Rev. xiv, 7, is rendered *judgment*. *Kriseos*—from *krino*, to distinguish or judge, is derived *kritis*, a judge or critic; *krisis*, a distinguishing, a judging, or determining; and *krima*, a decision or sentence. In John v, 22, "The Father judgeth no man;" *krinei*, "but hath committed all judgment unto the Son;" *krisin*. Verse 24, "Shall not come into condemnation;" *krisin*. Verse 27, "And hath given him authority to execute judgment;" *krisin*. Verse 29, "They that have done evil to the resurrection of *damnation*;" *kriseos*.

The term *anastasin*, is rendered resurrection in this passage. This is not the only nor the primitive signification of the word. It signifies, according to its original import, arising from a seat, awakening out of sleep, and promotion from an inferior condition; (vide Parkhurst,) in which last sense it occurs in Luke ii, 34. See also, Ephes. v, 14, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Grk. *Anasta*. Def. *Anasta*, surge. Surge, etc., (1) To arise, to get up. (2) To be erected. (3) To appear. (4) To grow, or increase in height. (5) To grow, or spring. (6) To ascend, or go up. Vide Schrev. Lex. Ains. etc. See Acts ix, 40. "Peter said, Tabitha, arise!" *Anastethi*. Also, chap. xx, 30. "Of your own selves shall men arise, speaking perverse things." *Anastesontai*, Also Acts. xxii, 16. "Why tarriest thou, arise

† Dr. Campbell, Dissertation 6, says, "Nor can any thing be clearer from Scripture than that, though the demons are innumerable, there is but one devil in the universe." Many of the orthodox believe the devil to be omniscient and omnipresent, and almost almighty.

"It is a remarkable fact, that the first time the term *Satan* is applied to any being in the Bible, it is to a good being; namely, The angel of God, who was an adversary to Balaam. See Numb. xxii, 22, 23. *Satan*, therefore, instead of being a fallen angel, was the angel of JEHOVAH! If the translators had uniformly rendered this word *adversary*, they must have given up their idea of a fallen angel. If they had retained the original word, *Satan*, its application to the angel of JEHOVAH, human beings, and things, would have led people to conclude that it did not designate such an evil being. King James, under whose patronage the version was made, not only believed that *Satan* was a fallen angel, but he wrote in defence of the doctrine of witchcraft." Vide Balfour's 2d Inq. Be it remembered, the Scriptures give an account of devils, which were made by Jacob. 2 Chron. xi, 15.

and be baptized." *Anastas*. Reader, in the above quotation from Ephes. v, 14, (in an especial manner,) you have a key to John v. When Paul spoke to sleepy sinners, who were "asleep in the dust of the earth," in their own bodies, and said, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light;" he explained, or illustrated the resurrection spoken of in John v, 25-29, and Dan. xii, 2. The resurrection which Paul expatiated upon at large, in Cor. xv, is altogether a different subject. Christ raises men from the death of sin, to a life of holiness; but God, who only hath immortality, raises men from corruption and mortality, to immortality and glory. God raised his Son from the dead, and will raise the whole family of man in his spiritual likeness.

To return to the subject of the judgment mentioned in our text. The reader will please to notice, that the same word in the original, (with variations of case,) is rendered judgment, John v, 22; condemnation, verse 24; damnation, verse 29; and judgment, verse 30. In order that we may have a view of the whole ground, I will give a statement of the various renderings of this term, etc.

The Greek term *krisis*, is translated judgment thirty-eight times. *Condemnation*, once. *Accusation*, once. *Damnation*, three times. Plural, *Krises*, twice in Revelation. The term *katakrima*, etc., rendered *damned* twice; in Mark xvi, 16; 2 Thess. ii, 12. In Rom. v, 18, *condemnation*. The term *krima*, is translated *damnation*, eight times; in Matt. xxiii, 14; Mark xii, 40; Luke ix, 47; Rom. iii, 8; xiii, 2; 1 Cor. xi, 29; 1 Tim. v, 12; 2 Peter ii, 3.

The superficial reader may now conclude, that *krima* is the true, and legitimate term in the original Greek, for *damnation*. So be it. But our text says, "For judgment I am come into this world." *Eis krima ego eis ton kosmon*. What! Christ came into the world for *damnation*!!! Yes. And on the authority of eight passages, where *krima* is rendered *damnation*! This is not all the difficulty. We find *katakrima* rendered *condemnation*, in Rom. v, 18. On the authority of the translators, therefore, I read, "By the offence of one, judgment came upon all men to *damnation*." And this conclusion rests on the farther authority of Mark xvi, 16. Dr. Campbell says, "There are two Greek words, *krisis* and *krima*, which are commonly rendered judgment. They are not synonymous, though sometimes used indiscriminately. *Krisis* expresses more properly the power, and even the act of judging, judicatio; *krima* the effect, judicium, the sentence pronounced, or even the punishment inflicted. Our English word judgment is too indefinite to convey distinctly our Lord's meaning in this place. It is the version rather of *krima* than of *krisis*." Vide Camp. on John v, 22, which he renders "having committed the power of judging entirely to the Son."

Reader, Dr. Campbell was never suspected of believing or advocating the doctrine of the salvation of all men. He belonged to the orthodox ranks. Let us apply his definition of the term *krima*, found in our text, to our text—namely, "*krima*, the sentence pronounced, or even the punishment inflicted." What says our text? Ans. "For judgment (*krima*) I am come into this world, that they which see not might see; and that they which see might be made blind." Jesus said not a word about hell, or devil, or fire and brimstone, or damned spirits, or future punishment, or endless misery, when he declared, in unequivocal language, the whole of the end, aim, and object of his mission into this world. No, reader—ranting, and shouting about these things, and preaching the Gospel of Christ, have no more connexion than the antipodes.*

* I have no disposition to offer any apology for the freedom with which I have examined the errors of the

In order to understand our text, let us, reader, inquire, Who are they, among the world of mankind, who may be characterized in the words of our text, as those who see not? Also, Who are they who see? It is manifest, that Christ speaks of only two classes or descriptions of men, as being interested in his mission; and has characterized them in such unequivocal language, that it is almost impossible to mistake his meaning; unless we are predetermined to support a hypothesis, whether right or wrong, and to make even the most solemn asseverations of God's Son bow to our preconceived opinions.

In the announcement of the coming of the Messiah, by the prophet Isaiah, (chap. xlii,) we are told that "he shall open the blind eyes; he shall bring forth judgment to the Gentiles." The same prophet (chap. vi,) speaking of the Jews, or Israelites, represents them as consigned to blindness, for a definite time. And when Christ appeared on earth, he confirmed the prophecy of Isaiah, and told the Jews, that in them was fulfilled the prophecy of Isaiah. (Matt. xiii.) In Luke xxi, 23, 24, Christ declared of the Jews, that there should be "great distress in the land; and wrath upon this people," &c.; and that "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." In Luke iv, 18, Christ applies to himself the prophecy of Isaiah, and speaks of his mission, as being sent "to preach the gospel to the poor; to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind."

The occasion on which Christ spoke the words of our text was as follows:—He had opened the eyes, and given sight to a man who was blind from his birth. This miracle of Christ's produced a great stir among the Pharisees; the most pious, and, in their own opinion, the most orthodox people of their age and generation. The Pharisees examined, and interrogated the man who had received his sight. And when they found that the man persisted in ascribing his cure to Christ, they reviled him, and told him that he was Christ's disciple. Jesus, subsequently, asked the man who had received his sight, "Dost thou believe on the Son of God?" The man, who previously in his dispute with the Pharisees, had declared of Christ, "If this man were not of God, he could do nothing," on receiving an assurance from Christ, that he was the Son of God, professed his faith in him. Christ, who on every proper occasion proclaimed the object of his mission, and by various modes of expression, and appropriate language and figures, illustrated the salvation he came to effect; seized this opportunity, and addressing the recipient of his bounty, said, "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind." The Pharisees who heard him, it appears, understood him, so far correctly, as to suppose he signified a spiritual, and not a physical blindness; hence their reply by an interrogation, "Are we blind also?" Jesus answers, "If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin re-

popular theology of our day. If any are offended, let them read the following, from the champion of orthodoxy, Professor Stuart:

"So long as we profess to be Protestants, and of course profess to believe that the Bible is the sufficient and only rule of faith and practice, so long, if we act consistently, we believe in the symbols of faith which we receive, only because we find them supported by the Scriptures. It is not only lawful then to put them to the test, but it is an imperious duty for every man to do it, who is able to do it. There may be a show of modesty and humility in receiving what others have believed, without examination and without scrutiny; but in every case, where there is ability to investigate and bring to the Scripture test, a failure to do it must arise from undue regard to the authority of fallible men, or from mere inaction—from absolute sloth."

maineth." Jesus knew their decision, in their own hearts, and replies to them as though they had expressed their private sentiments. No doubt the Pharisees well recollected the declaration of Christ in the synagogue, on the Sabbath; when he read from the prophecy of Isaiah, and proclaimed himself, in effect, the Elect, on whom the spirit of God rested, who should open the blind eyes; and they seized this opportunity to interrogate him; and obtain an answer which should furnish them with matter for a fresh accusation against him. Christ, therefore, repeated anew, the object of his mission, and the Pharisees were foiled. The Pharisees also, must have recollected Christ's declaration, that in them was fulfilled the saying of Isaiah, that "they should see and not perceive," &c. There was a motive, then, for their question, "Are we blind also?" Christ's reply to the Pharisees, "If ye were blind, ye should have no sin," is completely at issue with the arguments and doctrine of our modern Missionary gentleman; who contend, that the heathen, (as they are pleased to call all men who do not believe as they believe,) will all be condemned to a hell of endless misery for their blindness!

How emphatical is the declaration of JEHOVAH, by his prophet! (Isa. lv, 8.) "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." The way of salvation is God's way. And the Scripture is rich in signification which declares, "Our God is THE GOD OF SALVATION." (Psa. lxviii, 20.) And not less significant is the declaration, "Vain is the help of man." (Psa. lx, 11.)

In Matt. xxiii, 24, 26, it is recorded, that Christ told the Pharisees, that they were blind; and also, that they were blind guides. Peter, (2-Epis. i, 5-9,) enumerating the distinguishing traits of character of the believer of Christ's gospel, namely, "faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity," says, "He that lacketh these things is blind."† He is blind to the truth, to his own interest, and to the welfare of others. Christ will open these blind eyes. Shall the eyes of the blind Israelites be opened? Shall they ever be made to see, whom our text represents as being made blind?

The apostle Paul shall answer the question. Paul, "Hath God cast away his people?" Ans. Paul—"God forbid." (Rom. xi, 1.) Paul, you speak (verse 5,) of there being "a remnant according to the election of grace." What do you mean by the election? How is this difficulty to be cleared up? Ans. Paul—"What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." (verse 7.) Paul, what was the cause of their blindness? Ans. Paul—"Gbd hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear; unto this day. And David saith, 'Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them: let their eyes be darkened, that they may not see, and bow down their back alway.'" (verses 8, 9, 10.) "I say then, [Paul,] Have they stumb-

† Reader, salvation consists not in saving mankind from a future hell of endless torment; and also, from the just punishment or consequences of their sins; as the self-styled orthodox preach; but as Peter preaches. In saving them from their sins. In saving them from unbelief, vice, ignorance, intemperance, impatience, ungodliness, hating one another, and uncharitableness. These sins blind men. This is the salvation of Jesus Christ. This is the salvation we preach. This is the salvation sinners need, to fit them for heaven, and for the company of just men made perfect. How appropriate, therefore, is the language of the Scriptures: "Repent, ye therefore, and be converted, that your sins may be blotted out." (Acts iii, 19.)

led that they should fall?" (verse 11.) Ans. Paul. "God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy." (verse 11.) How shall we understand you, Paul, what shall be the consequence of these things to the blinded Israelites? Ans. Paul—"If the fall of them be the riches of the world, [mark the mode of expression, nothing less than the world with Paul,] and the diminishing of them the riches of the Gentiles, have much more their fulness?" (verse 12.) Paul, you represent the blinded Israelites as natural branches, which were broken off, (verse 21,) how happened this? Ans. Paul—"Well; because of unbelief they were broken off." (verse 20.) Paul, can they be grafted into the olive tree again? Ans. Paul—"They also, if they abide not in unbelief, shall be grafted in; for God is able to graft them in again." (verse 23.) But is it reasonable to suppose that God will ever graft them in again, Paul, they being natural branches, and being severed from the tree, and the elect, who were "wild by nature," having been grafted into the tree? Ans. Paul—"If thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree?" (verse 24.)

Paul, this blindness, what shall be the final consequence of it? Paul, I pray you inform me, shall the poor, blinded, unbelieving, non-elect Israelites be saved, or not?

Ans. Paul—"I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him are all things: to whom be glory for ever. Amen." H. F.

FROM THE NEW-YORK LOCKPORT BALANCE. EXCITEMENTS.

In matters of Religion, there is often unnatural, and it may be said, *unholy* excitements. These are not created by the true followers of Him who knew no thought but that of mercy and compassion; but are the offspring of bigotry and superstition. It is lamentable, that unnatural delirium is often created for the purpose of biasing the mind of community. But so it is—and even in the nineteenth century do we find men, who, forgetful that the religion of the Savior is not dependant for its support upon the gross and circumscribed limits of human endeavors, denounce with deadly bitterness all those who do not choose to think precisely as they themselves do. They have yet to learn that the evils and crimes of human nature are not to be remedied by the furious ebullitions of excited and disordered imaginations, unless common sense and honest opinions are to be swallowed up in the vortex of relentless passions.

Whatever may be said of the alarming progress of infidelity and scepticism, yet who can doubt that more evil has been brought upon the cause of religion by its being mingled with the turmoil and strife of the world, and the rankling bitterness of heart displayed by the bigoted fanatic, than it has ever sustained by the united efforts of infidel publications, added to the labors of Voltaire, Paine, Hume and others. If the liberal and superstitious would but practice the doctrines and precepts of that religion which they profess, instead of making society the receptacle of intolerant feelings and unholy prejudices, mankind would be comparatively happy. To the persecuting bigot I would say—go and look upon the works of nature and nature's God; see the gentle shower falling alike on the plains of the heathen and the soil of the christian—see the glorious sun shedding its happy rays equally upon the just and the unjust—the believer and the unbeliever; then turn and humble thyself in thy native dust, and look not to the bright and smiling heavens, lest its refulgent light should rebuke the darkness of thy hard and uncharitable heart. Go, and study the happiness of thy fellow beings—cheer them in their afflictions and sorrows—and instead of denouncing those who are under the guidance of the Almighty, be thankful that the whole human family are not like thee steeped in hypocrisy and dyed with superstition.

Religion should be kept aloof from every worldly passion, as its nature is too sacred and holy to be mingled with its warrings and confusions. We may live daily in the practice of holiness and religion—we may worship at the altar, in the closet, or in the field, and enjoy in either place the same devout and humble feelings: but when we are found blending religion's holy light with the darkness of earth's vile passions, then is its lustre dimmed and its purity sullied. The bounds which divide religion from superstition cannot be made too vivid nor extended too wide;—for with their unity comes desolation, bitterness and wo. None will deny that religion is of a holy nature, but unless it can be supported by other means than brawling denunciations, crude fanaticism, and hypocritical intolerance, it must fall; and the excited feelings of mortals cannot uphold it. But it has stood for centuries unmoved, and will thus continue to stand so long as the minds of men are susceptible of its influences.

That excitements of any kind are not productive of any thing good, few can doubt, for they paralyze the powers of reason, without which, man is like a slender bark tossed upon the billows of the deep, when every wave threatens to engulf him who trusts to its mercy. Does any one doubt the deteriorating effects of excitements—let him search the history of the world down to the present time, and he will find that they, rather than apathy and sluggishness, have caused nearly all the evils which have sunk nation after nation and kingdom after kingdom into the bourne of oblivion. But little research will be necessary to establish the truth of this. Little more than half a century has gone by, since mankind were taught a melancholy lesson, fully demonstrating the evil and destroying nature of excitements. The French revolution had its origin in the oppressions of the government. To overthrow their power, and establish upon the broad principles of justice a government of the people, was the first object had in view by those whom bondage had rendered rebellious and desperate. But instead of being guided by reason and the justice of their cause, they gave the impetuosity of their passions full scope—and instead of making their countrymen independent and happy, by the establishment of wise laws, and the observance of peaceful precepts, devastation, rapine and bloodshed were the effects of their sanguinary and unparalleled career. The

streets of their metropolis were flowed with human gore; and the cries and tears of innocence and beauty—the prayers and supplications of the unoffending and virtuous, and the groans of the dying were all futile; naught could arrest the maddening career of the storm, and the nation was shipwrecked upon the strands of Atheism, and vice in its hideous forms, and crimes unparalleled were the closing scenes of this horrible drama.

CENTENNIAL CELEBRATION.

The centennial anniversary of the Birth-Day of Washington, says the N. Haven Herald, was celebrated in this city on Wednesday, Feb. 22, with great spirit, by all classes of our citizens.

At half past 10, the citizens begun to assemble at the State-House to hear an Oration by the Rev. Mr. Fisk, of the Universalist Church, (who, in consequence of his religious sentiments, had been denied the use of the Methodist and the Baptist Churches, by the "tolerant" advocates of the "minor sects,") for whom preparations had been made in "a house not made with hands," under the broad canopy of heaven. A sense, however, of the impropriety of withholding from a stranger, who had been called to preside over an infant society lately formed by a respectable body of our fellow-citizens, those courtesies which had previously been awarded to itinerants of every character, at length prevailed, and the City Hall was opened for the reception of Mr. Fisk and his audience. The room was instantly filled, and, after music by the band and prayer by the Rev. Mr. Flagg, Mr. Fisk delivered an eloquent and impressive address, which was received with much satisfaction by his auditors.

The following toasts, among many others, were drunk on the occasion.

Girard's Two Millions—a new pillar in the temple of liberty—may it long prove a lesson of humility to those from whose control it is wisely secured.

Benedict Arnold and Rev. Dr. Wilson—the first a traitor to civil, the other to religious liberty—black spots on the sun of freedom, which cannot obscure its brightness.

VOLUNTEER TOAST—By the Hon. N. Darling, President of the Day. The oldest couple in New Haven—Church and State, married in "Newman's Barn" by the Rev. John Davenport, 1630—may they live *always* but not *together*.

FROM THE SCRIPTURAL INTERPRETER. THE TEMPTATION OF JESUS CHRIST.

The 'temptation of our Lord' has been differently explained by learned and pious men. The varieties of interpretation may be reduced to three classes, as it is understood to have been a real temptation, or a symbolical vision, or a parable. Among those who believe that the narrative describes trials actually endured by Christ, there is a difference of opinion respecting the source of the temptation. We may therefore notice five explanations of this scene, under one or other of which all that has been said on the subject may be included. I shall begin with that which seems to me least entitled to regard, and proceed in order of probability to that which I adopt.

The first then will be that, which supposes our Lord to have merely spoken a parable for the instruction of his disciples, in which he represented himself in circumstances similar to those in which they might be placed in their subsequent ministry. It is a sufficient objection to this view, that there is nothing in the narrative to support it, and almost every thing against it. The scene is not recorded by the evangelists as if it belonged to the discourses of Jesus, but as part of the events of his life; and no intimation is given, that would lead his apostles to suppose that he was conveying to them instruction under the garb of fable.

Another mode of explaining the temptation has represented the whole as a vision,—as a dream or an extacy, by which Jesus was himself instructed concerning the trials of his future ministry and the means of vanquishing them. To this the same reply may be made—that the narrative does not suggest, even if it can be thought to allow, such an interpretation. On first reading it the impression is received of an actual trial of faith and character, and this impression instead of being weakened will generally be confirmed by frequent perusal. But whatever passed in a trance or symbolical vision would constitute no trial; there would be no real temptation.

We come now to those explanations, which coincide in the principle that this is the account of a real temptation. Of these the first that occurs is the common belief, that an interview took place between Jesus Christ and the prince of evil spirits, who is styled in popular language the Devil and Satan. Upon the question concerning the existence of such a being we need here spend no time, excepting to observe that while this question—critical far more than theological in its nature—is open, the correctness of the usual explanation of the passage now before us is so far rendered doubtful. But apart from this question, there are difficulties in the way of supposing that Christ was tempted in a personal conference with the devil. Upon this explanation Satan must have been visibly present, and have been known by Jesus. Now a knowledge of the person of the tempter would have destroyed the force of the temptation. The devil would by discovering himself have defeated his own object. Besides, this literal construction of the language gives the devil a power over our Lord, which is not ascribed to him in respect to any good man—the power of removing him from place to place.—If any one insist that terms are used which describe a real being, I would say, with Cappe, that 'the language of the history here is just such as occurs everywhere, both in the Old and the New Testament; in which evil or whatever tends to evil, though it be the natural result of the external circumstances and mental feelings and impressions of the person who is the subject of the narrative, is ascribed to the influence or suggestion of another evil being or to the instigator of evil.'

An explanation, which will be new to many readers, has been defended by some late German commentators with considerable ingenuity. They suppose the tempter to have been a Jew, probably a member of the Sanhedrim, who was deputed to ascertain in a private interview with Jesus the extent of his powers and the dispositions which he cherished. They imagine that attention had been drawn to him by the circumstances of his baptism, and 'the rulers' were anxious to learn how far he might be expected to countenance or to oppose their authority. The individual whom they sent is thought to have tempted Christ by offering the suggestions noticed by the evangelists. The objections to this view are strong. Nothing in this or in any other part of the gospels favors the idea of such a purpose on the part of the Jewish rulers; many circumstances render it improbable; and the temptation, coming from such a source, would not have constituted a severe trial of our Lord's faith or integrity.

The explanation which I shall now give appears to me far more satisfactory than any other. One or two previous remarks will be in place.

I believe that the evangelists have described a real temptation. The whole strain of the narrative seems to me to indicate this; the circumstances of the occasion make it probable; and the writer to the Hebrews encourages the belief, when in two places he speaks of Jesus 'tempted like as we are' (Heb. iv, 1, and ii, 18.)

The apostles must have received their know-

ledge of the circumstances from their Master. As none of them were present, he must subsequently and of his own will have communicated to them the facts.

If our Lord informed his disciples of this secret part of his history, it must have been for some good purpose, and doubtless with some other view than merely to increase their admiration of himself. It is very probable that his object was to instruct them concerning the trials and duties of their ministry.

It is not necessary to suppose that we are made acquainted with *all* the trials, to which Christ was subjected at this time. The three which are recorded might have been the principal, and may be taken as examples of classes rather than as the whole amount of suggestions to which he was exposed.

Let us now look at the circumstances. Jesus, having been baptized and miraculously designated as the Messiah, was prompted by an impulse in which he recognised an intimation of the divine will, to withdraw himself wholly from society, and by a season of meditation and communion with God in the heart of the desert to prepare himself for the work to which he had been called, and on which the fortunes of the human race were suspended. It was a work, that would require faith, purity, benevolence and patience to a degree never yet seen on earth. What so proper as that he should previously fill and strengthen his mind with holy thoughts in hours and days of lonely musing? Here also his Father would communicate to him more clear and ample views than he had yet received of the mission he was about to undertake, and of the truth which it would be his office not only to deliver to men, but to seal with his blood. He therefore sought the recesses of the wilderness. For nearly six weeks he was alone with God; so absorbed in spiritual contemplation that he ate nothing, except as he resorted to the scanty means of sustenance which the desert supplied.* At the end of this time the physical system demanded nourishment. Exhausted by this long fast and by the intense mental exercises in which he had been engaged, his mind was open to impressions of evil. He knew that he was entrusted with miraculous powers, that he was the Messiah of whom prophets had sung, and for whom expectation was then looking with eager gaze. What were the natural suggestions of the hour? They can be expressed in a single line;—an abuse of his gifts to purposes of selfish gratification.

The first use which he was thus tempted to make of his miraculous power, was the creation of an immediate supply of his wants. He was pressed by hunger; the desert mocked his appetite with its hard and barren rocks. But by a word he could convert these into bread. How easy a means of relief, how natural a suggestion. Before however the thought had rested long enough in his mind to disturb its purity, he perceived that such an act would betray a distrust of the divine Providence, and a disposition to make his supernatural endowments the means of personal benefit. They were not given him for this end, and he remembered a text of scripture which inculcates reliance on the Divine Being. The temptation was disarmed of its power.

It returned in a different shape. He was going to revisit the abodes of men, and to present himself before them as a teacher sent from God, as the promised Deliverer. But he would contradict their preconceived notions, and whilst he

* Luke's expression that 'he did eat nothing,' need not be construed to the letter, any more than our Lord's declaration concerning John, that he came 'neither eating nor drinking;' while it is recorded of him that 'his food was locusts and wild honey.'

moved among them in plain apparel and with an humble train of followers, they would doubt the justice of his claims. Let him exhibit himself in some situation where he must captivate their wonder, let him expose himself to some danger from which he could be preserved only by the special interposition of Heaven, let him ascend to the roof of the temple-courts and thence in sight of the people throw himself headlong, when such an act would be certain death to one whose pretensions to the Messiahship were false; and they would hail him as the Son of God. And was he not encouraged to provoke such a manifestation of the divine favor by the language of the Psalmist, which then recurred to his mind? Such were the thoughts which arose, not only to be expelled by other and better thoughts. What would this be but a foolish and sinful demand upon the divine aid? the display of a vain glorious confidence, or of a disposition to avoid the difficulties that lay in prospect before him? What but a violation of the command, not to put the promise or the power of Jehovah to the test on a needless occasion? The temptation left him, as it found him, humble, pious, and blameless.

Suggestions of another sort now assailed his integrity. He was the Messiah, the well beloved of God, in prophetic description, the King of Israel, the Mighty One. Did not a path of triumph and glory lie before him? Let him assume the royal state, put himself at the head of the Jewish soldiers, who would flock to his standard, break the yoke of national subjection, and go forth to humble the Roman name. Armed with divine power and clothed in the authority of his office, must he not be successful? Cities and nations would yield to his sway, and 'the kingdoms of the world and their glory' would be his. The vision played but an instant before his mental eye. He discovered at once the nature of the imagination. It would be treason to the purposes for which he had been chosen, opposition to the will of God, idolatry to self. The words of the divine law were remembered. Ambition was foiled, as Appetite and Vanity had been before. Jesus was proved to be spotless.

Such was in substance the temptation of Christ at this period. We have an epitome, as it were, of the whole in a few examples, each of which represents a class of temptations to which he would be most liable during his ministry, and which might be repelled by the exercise of the sentiments which are here presented to our notice. He banished them before they had stained his purity, and heavenly peace and strength visited his soul, while his Father gave him a new proof of his love by sending immediate relief to his necessities.

I have said that our Lord described this scene to his disciples for their instruction, that they might know how to defend themselves against similar assaults upon their virtue. They would be tempted to abuse their supernatural endowments to purposes of selfish gratification. They would experience want and distress, from which they might be prompted to seek relief by an exercise of miraculous power. It might often occur to them that by a signal display of their gifts they could secure the public regard and favor, and thus strike out an easier path to success than Providence was allotting them. They might be moved to seek personal aggrandizement, and pervert the trust committed to them by Heaven into the instrument of ambition. These would be the severest *private* trials of their ministry—want of faith, loss of patience, thirst for glory. Their Master kindly warned them of their danger and of the proper methods of anticipating and meeting it. How kindly! with what compassion, with what delicacy!—by setting before them his own example, by letting them look into his own secret history, by informing them concerning his own trials.

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND F. PRICE.

SATURDAY, MARCH 10, 1832.

SALVATION OF INFANTS.

Few circumstances can be more gratifying to the liberal christian of the present day than the obvious change of religious opinions, which has taken place during the last fifty years, even in the most exclusive sects of our country. We know attempts are made to induce the belief that the Presbyterian and Congregational faith is the same now as in the days of our fathers. We know that it is the boast of both these sects, (if they must be distinguished,) that they are grounded on the great principles of the Reformers, and are walking in their steps, "the former paths and the good way." If we are to understand by this declaration and boast, that they cherish the same overbearing and dictatorial spirit, that a want of power alone prevents them from indulging the same excesses, they may be thought deserving some consideration; but if we are to understand that these sects now believe the Calvinistic faith, we most fearlessly and emphatically deny it. In doing this, we think ourselves paying a compliment to the reason of our religious opponents; for however others may feel, we are confident that it would little excite our pride to have adopted our creed from the murderer of Michael Servetus. Furthermore, we think it no honor to the head, and still less to the heart of any man, to give implicit credence either to the Saybrook Platform, the Presbyterian Confession of Faith, or the Andover Constitution.

We have been led to these remarks by a sermon from a highly respectable Clergyman of the Presbyterian Church, to which we listened some two or three weeks since. In that discourse the speaker plainly asserted the salvation of *all who die in their infancy*. It may seem singular that we should select this point in order to sustain our position relative to the change that has been silently going on in religious faith for the last half century, because it is now deemed almost incredible by many, that the doctrine taught by the gentleman just mentioned, should ever have been disbelieved or questioned. Indeed, a learned and popular divine of Boston, has affirmed, that in an extensive acquaintance with his brethren, the Congregational clergy, he never heard the doctrine of *infant damnation* taught, or knew it to be believed. Be this as it may, no man will deny that it is plainly, irresistibly implied in the Presbyterian Confession of Faith, and the Saybrook Platform, and is necessarily connected with all systems which embrace the Calvinistic principles. We shall attempt to prove this from several considerations.

1st. The doctrine of *total depravity* and the *deserts of sin*, plainly implies the idea of *infant damnation*. Total depravity is declared both by the "Platform" and "Confession," to have been superinduced by Adam's first sin, and to descend to all his posterity. In connexion with this it is also asserted, that "*every sin, both original and actual*," does subject us to the wrath of God, and "to death, with ALL MISERIES, SPIRITUAL,

TEMPORAL AND ETERNAL." The child comes into the world laden with *original sin*, and therefore deserves *eternal damnation*, just as much as if it had lived and sinned a hundred years. There can, then, be nothing absurd in allowing, (if these premises are granted,) that *infants may*, as well as others, be justly damned forever. They never *actually* sinned, it is true, but they are the children of Adam, who did sin, and they have inherited his fault and merit his punishment. This is the doctrine of the Creeds before mentioned, and we challenge contradiction.

2nd. The doctrine of *eternal election* plainly implies the idea of *infant damnation*. These Creeds teach that "by the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be increased or diminished." Pres. Con. chap. iii, sec. 3 and 4. And this we are also told (sec. 5), is done "without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him [God] thereunto." Now that must be a very singular kind of election, which, proceeding "without any foresight of faith or good works, or any thing else as a *condition*," should still elect all that were to die in their infancy. Indeed it is the grossest absurdity to imagine it. If such an election was really made, would it not be evident that *infancy* in itself was regarded as a *condition*, contrary to the express declaration of the Creeds.

3rd. The following language admits of no explanation which does not clearly imply the doctrine of *infant damnation*. Pres. Con. chap. x, sec. 3. "Elect infants, dying in infancy, are regenerated and saved by Christ through the spirit, who worketh when, and where, and how he pleaseth." If all infants, dying in infancy, are elected, why call them "*elect infants*?" Why did not the creed-makers merely say "all infants," or simply "infants," &c.? But the concluding part of the paragraph puts the subject forever to rest. "So also are all other elect persons, who are incapable of being outwardly called by the ministry of the word." Is not the inference irresistible that some *INFANTS*, and some other persons, incapable of being profited by the ordinary means of salvation, were not elected, and would be damned forever?

The doctrine of *infant damnation*, then, was recognized by the framers of the Creeds before named, and fifty years ago we think it was not uncommon for it to be publicly preached. The doctrine is still recognized by every Calvinistic creed in the world. We defy any body to retain Calvinism without it. But it is no longer preached. Why? It is in the "Saybrook Platform," as re-published under the supervision of the "General Association" of Connecticut, in 1810. It is in the Presbyterian "Confession of Faith, amended and ratified by the General Assembly, 1821." And yet no man dares preach it. Why? The people will not hear it. This is the answer.

We repeat, it is gratifying to every liberal christian to observe this change in opinion and feeling. And it is no small honor to Universalism, that though despised, it has been a principal agent in producing this revolution. It is even a greater honor to the religious community, whose moral feelings and principles have thus triumphed over a corruption of ages, sanctioned by a powerful priesthood. S.

"THE TEMPTATION OF OUR LORD."

An individual signing himself "J. S. B." asks us to explain Matthew iv, 1—11, inclusive, or the history of our Lord's temptation. Instead of our own remarks, we present him and our readers, on another page, an article on this subject, from a valuable Unitarian periodical called the "Scriptural Interpreter," published at Boston. The views there taken are such as we entertain and more happily expressed than we feel ourselves able to have done it.

The writer of that article does not enter into the inquiry relative to the existence of the being called *devil*, but we think it quite obvious that he entertains no belief in his *personality* and agency. We are fully aware of the great importance attached by many honest Christians to the doctrine of the real, personal existence of an almost omnipresent and almighty malignant being, whose nature and business it is to work evil, and especially to tempt and seduce mankind from the path of virtue and godliness. We have known individuals excommunicated from the Church of Christ, when a principal charge against them was a disbelief of this popular doctrine. But we are yet to learn that a faith in the personal existence of the devil is necessary to salvation. It might be a pleasing reflection to the sinner, perhaps, to think that his sins were principally owing to the malignant influence of a superior being, that his path was beset by an unseen foe, who lured him by his wiles, and flattered by his promises, and from whose snares nothing but irresistible grace could save him. But whether such a belief would add strength to his own consciousness of sin, or make him a more cautious and better man for the future, or give him a more exalted opinion of his heavenly Father, is certainly a subject worthy of consideration.

The apostle James (i, 14, 15,) assures us, that "every man is tempted, when he is drawn away of his own *LUST*, [desire] and enticed. Then when lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death." If this is the origin of sin, as the apostle most plainly declares, and as universal experience testifies, there exists little necessity for such a being as the devil is represented to be. Is it not a fact, then, that the *devil*, or *satan*, or *serpent*, or whatever else it may be called, is only the principle of evil or human desire, cherished in the human heart. The reader need not be told that such personification is common in the Scriptures, and that we have much the same reason to believe *death* a real, personal existence, as the *devil*. Allowing the devil to be what is generally supposed, we shall find serious difficulty in explaining the temptation of our Lord. For we must either suppose, with Dr. A. Clarke, that the

Devil did not know Christ, (which the whole history plainly contradicts,) and of course his knowledge, even of what most deeply concerned him and his kingdom, must be extremely limited, or else that he was exceeding unwise in thinking that the Son of God could be bought over to his interests, even to *fall down and worship him*, on the empty promise of "all the kingdoms of this world," which the Son of God had already received from the Creator, (see Ps. ii, 8,) and knew the devil to possess nothing. We are likewise under the necessity of supposing our Lord, on the other hand, either ignorant of the devil's real character, which it is absurd to admit, or else that knowing him to be an enemy of all holiness and a liar, he was still tempted by his wicked suggestions and vain promises. The reader will discern the difference between the common exposition and the one given by the Scriptural Interpreter, and we think cannot but appreciate the superiority of the latter.

The other passage of which J. S. B. asks an exposition, will be attended to next week. S.

MISSIONARY SCHEMES.

"If the world is to be converted through the instrumentality of such means as are now in operation, it is to be feared, that unless very different plans for collecting funds be adopted, the time of its conversion is far distant. Permit me to repeat what I said in reference to one of these plans in a former letter. 'I fear that unless the custom of leaving legacies to the church obtains, the work of evangelizing the world will go on very slowly, and thousands of millions be lost forever before the gospel shines upon the benighted lands.' I formerly made a calculation respecting the probable result, if this custom should prevail. With some additions allow me to mention it here. I suppose that among the contributors to Missionary, Bible and Tract Societies, in the United States, there may be 500 persons worth \$100,000; 2000 worth \$50,000; 4000 worth \$25,000; 10,000 worth \$10,000; and 20,000 worth \$5000. If these were to bequeath a tenth part to the church, the sum would amount to forty-five millions of dollars. The legacies from a hundred thousand persons possessed of less property, we may calculate would amount to five millions more. Here then we have the sum of fifty millions of dollars, raised by legacies alone, during the coming thirty years. I may add, that if this custom become as general as it is to contribute to benevolent societies, many noble minded men, like Burr of Vermont, will not merely bequeath a tenth part, but a principal part of their estate. In some instances the church will probably be their only heir. Indeed it is difficult to imagine, how great may be the sums realized."

"I have lately been down to the gates of death, and expected my soul to take its flight to eternity. Thanks be to my heavenly Father, I have been spared once more to lift up my voice as the representative of hundreds of millions of my perishing fellow men, in this eastern world, and entreat every member, belonging to the different churches in America, to ask himself and herself in the presence of him before whose tribunal they are soon to meet, is it, or is it not my duty to leave a legacy to the church. For my part, when I recollect, that my Savior underwent poverty, shame, and even death, to make me an heir to his heavenly estate, were I possessed of no more than 25 cents, I would not, I dare not die, without making his church an heir to a part of it." J. SCUDDER.

Nealgherry Hill, INDIA, May, 1830.

We are indebted to a late Religious Inquirer for the foregoing extracts. The Editor has copied largely from Mr. Scudder's Letter, and appended some very pertinent remarks. We

give the above, from the letter in question, as a genuine sample of the inventive genius constantly exhibiting by those of our Brethren who are laboring under the *Missionary mania*. The Rev. writer has a wonderful facility at computation, and his products tell admirably well on paper! but wo to these now happy states should his favorite "custom of leaving legacies to the Church obtain!" We have here at once a regular *tything system*, which, in the course of "thirty years," is to produce the comfortable sum of FIFTY MILLIONS OF DOLLARS! And the benefits are not to stop here. Let the custom once "obtain," and "many noble minded men will not merely bequeath a TENTH, but a PRINCIPAL PART OF THEIR ESTATE!" and in some instances the CHURCH will probably be their ONLY HEIR!" Let us now look at the Rev. gentleman's estimate of the "probable" worth of "the contributors to Missionary, Bible and Tract Societies in the United States," and follow out some of the "probable" conclusions in his plan. Once in 30 years they would possess *four hundred and fifty millions of Dollars!* These "Missionary, Bible and Tract Societies" would not only be *sure of one tenth* of this whole sum, but with many individuals a *principal part*, and in some instances the *WHOLE!* Suppose, then, they realize on an average *one half*, and we think this equally *modest* with this modest calculator, and we have the very moderate sum of *two hundred and twenty-five millions* of dollars in legacies alone, for them to handle in the space of thirty years. This divided by years, would give *seven and a half millions* annually—a very convenient *lever* for that religion coveting the secular arm in its support, but poorly adapted, in our estimation, to the religion of him "whose kingdom was not of this world." Here we have one of the "probable conclusions," on *supposition*, and it requires no spirit of prophecy to foresee what would be the result of such a "conclusion," in fact.

We have known this very class of persons bitterly decry the Catholics; indeed, our present daily experience shews them clamorous against the "ambitious" and "dangerous" views of the Romish Church; and yet, with all the effrontery in the world, we see them come before the American people, and advocate, yea, and insist, with inquisitorial pertinacity, upon the adoption of measures, which, in their results, would even put to the blush this very Romish Church, in the darkest days of its history. Would they wish us to find an illustration of their conduct in the scenes daily occurring in our streets? The thief may be pursued, but he would still be most prominent in the cry of "thief!" We may be thought illiberal, but we really see not how we can consistently mend the matter—we cannot excuse the Rev. writer in such doctrines and requirements. He is either totally ignorant of what is due from him as a minister of the Gospel of Christ, or, he is seeking to build up an *earthly kingdom* under the specious pretence of promoting an *heavenly* one. We envy him not the reputation of either. And the consequences cannot be materially different. In either case it would result in placing uncontrollable power in the hands of a few over the many—and in the hands, too, of that very few, which all history informs us are the most dangerous in exercising power.

We cannot avoid noticing, briefly, the closing extract. The Rev. gentleman appears satisfied that the Savior underwent "POVERTY, shame and even death," to make HIM an heir of the heavenly inheritance, but his poor wicked neighbor and these "perishing heathen"—aye, there's the difference! Would not this very benevolent Missionary conform far more to the *precept* and *example* of this poor despised Savior, [who could propagate his gospel when he had neither Gold nor even where to lay his head,] if he would employ that time in inculcating and enforcing

the pure and unalloyed doctrines of this Savior, which he is so eagerly spending in the calculation of *pounds, shillings and pence!* What degree of *poverty* and *shame* these professed disciples of the Savior undergo in modern times, the genuine history of Missions will fully show. If the enjoyment of fat salaries, and receiving the unreserved devotions and plaudits of a wondering and fashionable world, is suffering *poverty* and *shame*, then, verily, they have their full share.

We urge the real christian to look at these things, and weigh them well in the balance of candor and reflection, and then tell us whether such doctrines, unchecked, are *harmless*. We ask FREEMEN, whether they are prepared for consequences which must inevitably follow such measures—if not, then we say, "watch, for ye know not in what hour" they may come. P.

UNIVERSALIST BURYING GROUND.

We were much gratified in witnessing the numerous meeting of Universalists which convened at Congress Hall on Monday evening last, pursuant to public notice previously given. Among other business tending to advance our cause, we mention with pleasure the unanimous adoption of resolutions, recommending and devising measures for the purchase of a suitable place to inter the dead. With several hundred families, it is still a lamentable fact that we have yet no place to deposit the mortal remains of our friends without being dependent in some measure on other denominations who regard us as heretics or infidels, and rank us among the basest and most degraded classes of society. These things ought no longer so to be, and we trust that the subject will recommend itself to the bosom of every Universalist in the city. S.

BROOKLYN, N. Y.

A respectable society of Universalists was organized in this village on Monday evening, 5th inst. Their present prospects are flattering, and with prudence and perseverance we are confident of the ultimate upbuilding, and permanent establishment of our cause in this place. We have several *tried* and devoted friends here who manifest a laudable determination to spare no exertions in the accomplishment of their object. May the Great Head of the Church endue them abundantly with that "wisdom which is from above," and crown their every effort with success. S.

EXCITEMENTS.

An excellent article from the Lockport Balance, under the above head, will be found on our third page. We wish it may have an attentive perusal. The subject of it, especially at this period, is important. The candor, also, in which it appears to have been written is not among the least of its recommendations. When we see respectable secular journals canvassing this subject coolly, though decisively, we are disposed to hope every thing in the result. P.

UNIVERSALIST CREED.

We give the following as a brief but comprehensive confession of faith, which perhaps may be found convenient for societies organizing, and which wish to adopt some general expression of their religious belief.

1. We believe in One only true and living God, the Creator, Benefactor and everlasting Friend of all mankind.
2. We believe in the Scriptures of the Old and New Testament, as containing a revelation from God to man, enjoining human duties, and disclosing the destiny of our race.
3. We, of course, receive Jesus Christ as the Messiah of God, and under God as our Teacher, Lord, and Savior, through whom we believe in, and hope for, a resurrection from the dead, immortality, and eternal blessedness.

FOR THE CHRISTIAN MESSENGER.

"Ye shall not afflict any widow or fatherless child. If thou afflict them in any wise, and they cry at all unto me [God] I will surely hear their cry: and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless." Exodus xxii, 22, 23 and 24.

We are frequently told by the believers in future endless punishment that the violation of God's law deserves such a penalty and that his justice requires its infliction. The foregoing extract is taken from the code of laws as delivered to Moses. I cannot find in any part of this law, that the penalty for violating its requisitions is "endless misery." The above however will show for itself, and it remains for our orthodox friends to examine, whether this law has ever been violated by themselves or their "agents," in their eagerness to collect money for the purpose of "replenishing the Lord's treasury." Let those who are willing to extort the widow's very last mite of "barley and wheat" for "benevolent purposes," inquire candidly, "will not justice be laid to the line and judgment to the plummet?" We not long since, heard one of the popular preachers of the day make the inquiry "what will become of those who neglect to repent and turn to God now while he is near? I will repeat (says he) Christ's own words, take those mine enemies and slay them before me." As Christ "came not to destroy the law and the prophets but to fulfil," and as to "slay" or "kill" interpreted by the learned Doctor, means to doom to eternal torment, let us ask what will become of those who are from year to year wresting from the widow and fatherless their scanty pittance? Mago.

SUNDAY MAILS.

We invite the attention of our readers to the following Memorial to Congress of a Baptist Association in Alabama. It is copied from the Montgomery [Ala.] Gazette. They deserve the thanks of every friend of Religious Liberty for the fearless and decided stand they have taken.

P.

STATE OF ALABAMA, Oct. 10, 1831.

The Alabama Baptist Association to the Congress of the United States.

Whereas, sundry petitions have been presented to your honorable body, praying the suspension of the transportation of the mail and the opening of the post offices on the Sabbath; and whereas, we have reason to expect a continuation of those petitions until the object asked for is obtained.

We, therefore, as a religious body, in our associate capacity, and in the name and behalf of the churches and brethren we represent,* have thought it necessary to exercise that right which we hold in common with all citizens of this government, to remonstrate against the grant of said petition, and to express our disapprobation of the measures asked for.

And, *First*, We object to the measure, because it would be a violation of the first clause of the first article of the amendments to the constitution, which says that "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof." Now, if the mail is stopped on the Sabbath day by law, the same law must not only decide which is the Sabbath day, but necessarily enforce the observance of that day, so far as regards the mail department; and so far, would be the establishment of one article of religion, and a violation of the constitution as above quoted.

Secondly. We object to the measure, because it would produce a delay of intelligence, both religious, political and commercial, of one seventh part of the time, and would destroy, in that proportion, the importance and value of the institution—an institution coeval in its existence with

the government, intimately connected with the other departments, the labor and care of every administration, and the pride of the American people.

Thirdly. We object, because we deny that any earthly legislature has the right to establish a sabbath day by law, or to pass penal laws to enforce its observance—or to establish religion by law—or any article thereof—or to pass laws to provide for the maintenance of religion, or its teachers. And we view it as preposterous in a legislature to establish or enforce the observance of a sabbath day by law as it was in a pope to pass an edict that all infants should be baptised; and that legislature that assumes the power assumes the prerogative of God, offends against the majesty of heaven, and tyrannizes over the rights of conscience.

Fourthly. We object to the establishment of a sabbath day by law, because it is unnecessary to the worship of God. For proof:—The Christians for the first three hundred years worshipped God publicly and privately in populous cities, towns, and villages—in public assemblies—in families—in public and private houses—not only without the intervention of law, or the establishment of a sabbath day, but in opposition to both law and law makers, the power of the pagan world, and the rage of the persecuting Jews. We invite any gentleman to show that the christian religion, or any article thereof, or a Christian sabbath, was ever established by law before the days of Constantine; and yet religion prospered. God was worshipped, and that without dissimulation.

Fifthly. We object, because it is another effort to establish that old popish doctrine of uniformity, a doctrine as mischievous in its consequences as it is false in its nature. Uniformity could it be effected, would be of no advantage to Christianity; for dissention produces investigation, investigation detects error, and makes truth shine. Then it is not difficult to see that it is antichristian religion and its teachers that formerly, as at the present, were and are calling to their support the strong arm of civil power, while the true worshippers of God have been the sufferers.

Our *Sixth* and last objection that we shall offer is, that we (the Baptists) have not yet forgotten our whipping posts, prisons, fines, lawsuits, costs, &c. that we suffered in the states of Virginia and Massachusetts.—We do not attribute those sufferings to those patriotic and highly respectable states; but to the anti-christian spirit of persecution that inflamed the religious teachers of those times, and caused them to influence the rulers to such acts of barbarian cruelty; nor do we possess hardness of feeling towards our persecutors:—But our object is, to avoid the like consequences by rejecting the principle—for persecution follows in the train with law established religion.

These several objections we respectfully submit to the wisdom of your honorable body praying that they may be heard, and that the annals of this nation may never be stained with religious establishments in any shape or degree; and that religion may be unmarked of human, trumpery, that its virgin beauty may appear.

(Signed) JAMES M'LEMORE, Moderator.
WILLIAM J. LARKINS, Clerk.

*This association contains twenty five churches—1,311 members.

ANOTHER VICTIM!

We are informed that a Miss Cooley, daughter of a Presbyterian Clergyman in Granville, Con. died at the Hartford Retreat for the Insane, a few weeks since, a victim to modern fanaticism! Particular efforts have been made to keep this affair a profound secret, and we doubt

whether any notice of the young lady's death was ever published in the papers of this city! If so, we have not seen it. Rel. Inq.

PROPOSALS

FOR PUBLISHING THE ELEVENTH VOLUME OF THE RELIGIOUS INQUIRER.

The 11th Volume of this periodical was commenced under new auspices in the month of February, 1832. It is the intention of the undersigned, who has purchased the establishment, to continue the publication, on the same general plan on which it has been conducted hitherto.

The Editorial Department of the INQUIRER, will be under the exclusive direction and control of Rev. L. F. W. Andrews, whose services have been engaged for that purpose, and who allows us to pledge to our patrons, his best exertions to promote the main design of the paper: the dissemination of those principles and that system of religious faith which are based upon the immutable and impartial goodness of the "Lord of Hosts," and which involve in their glorious results, the final "restitution of all things which God hath spoken by the mouth of all his holy Prophets since the world began." As heretofore, the INQUIRER will also be the uncompromising advocate of the right of private judgment and freedom of opinion in matters of Religion, and the fearless opponent of all those sectarian schemes which have for their ultimate object and tendency, the bondage of mind, and the enslavement of the many to the opinions and will of the few. In addition to the unremitting attention of the Editor to advance the interest of the cause in which the INQUIRER is engaged, we depend with confidence upon the promised co-operation of Rev. M. Rayner, (late Editor and Publisher,) and other ministering and lay brethren, who have it in their power to enrich our columns with their communications.

The mechanical department of the paper will receive the particular care of the publisher, who will use every exertion to give satisfaction to his patrons on that score. For this purpose a font of new type has been procured. The continued patronage of the present supporters of the INQUIRER, and the additional aid of all others who are favorably disposed to the objects embraced in the publication, are respectfully solicited. Those who have heretofore acted as Agents for the publication will please accept a re-appointment to the business of Agency, and use their exertions to increase our list.

The INQUIRER is published weekly at Hartford, Conn. on a royal sheet, quarto form, at \$2-50 cents per annum, which can be discharged by the payment of \$2, in advance.

BINEA SPERRY, Publisher.

March 10th, 1832.

LETTERS AND REMITTANCES,

Received at this office, ending March 7th.

P. M. Waterbury, \$2; A. C.—J. T.—W. L.—W. B. all of Brooklyn, each \$2; S. B. Livingston, N. J. \$2; T. A. \$2, and J. V. G. 50 cents, Newark, N. J.; R. H. Stanwich, \$2; W. S. Saugatuck, Ct. \$1.

NOTICE.

The Universalists of the Thirteenth Ward are requested to meet at the School room in the rear of the Universalist Chapel in Grand-street on Monday evening, March 12, at half past 7 o'clock in the evening, for the purpose of organization, agreeably to a resolution of the General Meeting. Friends from the adjacent wards are also invited to attend, when they will understand more particularly the objects.

By order of the

COMMITTEE OF VIGILANCE.

March 10.

FOR THE CHRISTIAN MESSENGER.
THE HEBREW'S LAMENT.

"I have heard the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, 'Wo is me now!'"—*Jeremiah iv. 31.*

With drooping heart and footsteps sad,
We tread the fair soil once our own;
And Judah's brow in gloom is clad,
That once with regal splendor shone.

For Gentile hands have torn away,
The homes in which our childhood fled;
Nor spared us e'en the hallow'd clay
That presses on the Hebrew dead.

Our temples—gloom and change are there,
The prayer—the thrilling chant is o'er,
And wailing winds but echo, where
The choral anthem peal'd of yore.

Once loud beneath the gilded spire,
Which glitters o'er each Hebrew fane,
The sons of Judah swept the lyre,
Her minstrels ne'er shall wake again.

The altars where they knelt in prayer,
Are wasted by the spoiler's hand;
And fast the shadows of despair
Are gathering o'er our fated land.

Our land!—alas, 'tis ours no more;
But Judah's children yet would stay,
And shed upon its sacred shore,
The tears they cannot wipe away!

But there's a land on high, we know
Our God will make his people's own,
And well for all the Hebrew's wo,
That promis'd Zion will atone.

C. M. S.

FROM THE MAGAZINE AND ADVOCATE.
A MODERN REVIVALIST.

He stood by the altar, a being of gloom,
With a visage as wan as a ghost from the tomb,
And he lifted his voice, as a messenger sent,
To make the unsanctified sinner repent.

But what were his words? were they such as were spoken
Mid the wilds of Judea, when fetters were broken;
When the poor burthen'd soul burst its shackles of fear,
And rejoiced that the kingdom of heaven drew near?

Did he preach to his people the Gospel of peace;
The message which causes the mourner to cease?
Did he melt the proud heart with the language of love?
With the spirit that breathes from the changeless above?

Ah no—nothing like it! from Sinai's scathed height
He had snatch'd the last phial of wrath, in his might,
And he hurled forth its contents of vengeance and ire,
Till he made every hope of the wretched expire!

He heap'd o'er each vision thick clouds of despair,
Till the frozen heart sunk with its half utter'd prayer;
And then, like Mokanna, he turned him and laughed,
When he saw that his victims the poison had quaffed!

Ye—ye, who have listened to preaching like this
Till ye hung (as it were) o'er the pictur'd abyss,
Did it never occur, that ye possibly might
Have been led by a teacher deprived of his sight?

Come away! come away from the Samiel's breath,
It bears on its pinions the arrows of death!
It will wreath for your future a chaplet of care,
'Tis the whirl of the tempest—the Lord is not there!

Come away! for as well might ye stand on the verge
Of Etna's red crater, unharmed by its surge;
Or as well might you drain the fell dews which distill
From the dark Upas tree, unattended with ill.

Come away to the beautiful gardens that lie
All smiling and bright, 'neath a soft vernal sky—
To the fair promised land where the waters of life
Glide smoothly along, unembittered by strife.

Peace dwells in its borders—the penitent one,
Tho' crimsoned his hands with the deeds they have done,

May find a sure refuge, from guilt and despair,
'Neath the banner of Truth, for Jehovah is there!
Sheshequin, Pa. J. H. K.

HEBREW LITERATURE.—RUSSELL.

It may be said of the Hebrews, that they had no profane literature, no works devoted to mere amusement or relaxation. As they admitted no image of any thing in heaven or in earth, they consequently rejected the use of all those arts called imitation, and which supplies so large a portion of the more refined enjoyment characteristic of civilized nations. In like manner, they seem to have viewed, in the light of sacrilege, every attempt to bring down the sublime language in which they praised Jehovah and recorded his mighty works, to the more common and less hallowed purposes of fictitious narrative, or of amatory, dramatic, and lyrical composition. The Jews have no epic poem to throw a lustre on the early annals of their literature. A solemn gravity pervades all their writings, befitting a people who were charged with the religious history of the world, and with the oracles of Divine Truth. No smile appears to have ever brightened the countenance of a Jewish author—no trifling thought to have passed through his mind—no ludicrous association to have been formed in his fancy. In describing the flood of Deucalion, the Roman poet laughs at the grotesque misery which he himself exhibits, and purposely groups together objects with the intention of exciting in his readers the feelings of ridicule. But in no instance can we detect the faintest symptoms of levity in the Hebrew penmen; their style, like their subject, is uniformly exalted, chaste and severe; they wrote to men concerning the things of God, in a manner suitable to such a momentous communication; and they never ceased to remember that, in all their records, whether historical or prophetic, they were employed in propagating those glad tidings by which all the families of the earth were to be blessed.

There can be no stronger proof of the pure and sublime nature of Hebrew poetry than is supplied by the remarkable fact, that it has been introduced into the service of the Christian Church, and found suitable for expressing those lofty sentiments with which the gospel inspires the heart of every true worshipper. No other nation of the ancient world has produced a single poem which could be used by an enlightened people in these days for the purposes of devotion. Hesiod, although much esteemed for the moral tone of his compositions, presents very few ideas indeed, capable of being accommodated to the theology of an improved age. In perusing the works of the greatest writers of paganism, we are struck with a monstrous incongruity in all their conceptions of the Supreme Being. The majesty with which the Hebrews surrounded Jehovah is entirely wanting: the attributes belonging to the great Sovereign of the universe are not appreciated: the providence of the divine mind, united with benevolence, compassion, and mercy, is never found to enter into their descriptions of the eternal First Cause; while their incessant deviations into polytheism outrage our religious feelings, and carry us back to the very rudest periods of human history.

In these respects the literature of the Jews is far exalted above that of every other nation of which history has preserved any traces. It must be acknowledged, that we remain ignorant of the learning and theological opinions cultivated among the Persians at the time when the Jews were under their dominion, and cannot therefore determine the precise extent to which the dogmas of the captive tribe were affected by their intercourse with a race of men who certainly taught the doctrine of the Divine unity, and abstained from idolatrous usages. But confining our judgment even to the oldest compositions of the Hebrews, those, for example, which may be traced to the days of Moses, and of Samuel, and of Daniel, we cannot hesitate to pronounce that they are distinguished by a re-

markable peculiarity, indicating by the most unambiguous tokens, that, in all things pertaining to religious belief, the descendants of Jacob were placed under a special superintendence and direction.

A FRAGMENT.

—She was sitting at the head of his grave, and the grass was beginning to look green upon the turf where her tears usually fell. She had not observed me, and I stood still. "Thou hast left me (said she, bending her face down to the turf,) thou hast left me, but it was to attend a dearer call.—I will not weep, (wiping her eyes with a handkerchief,) I will not weep, for it was the call of one who loves thee better. Thou hast flown to His bosom, and what hast thou left thy Juliet but this clay cold sod?" She was silent for some moments. The full moon was just beginning to climb over the tops of the trees as I came up, and as she stooped to kiss the turf, I saw the tears trickling in the moonbeams, in her eyes. "Thou hast left me, (said she, raising her face from the grave,) but we shall meet again—I shall see thy face again—shall rejoice with thee again—and again speak to thee: and then we shall meet to part no more." She rose cheerfully to retire. The tear was still trembling in her eye. Never till then did I behold so soft a charm. One might read the sentence in her face; "Thou hast left me, (said the tear)—but we shall meet again, and then we shall part no more," (said the smile.) Blessed Religion, thought I, how happy are thy children!

BALFOUR'S WORKS

Just received and for sale at this office.

Balfour's first and second Inquiry—Essays—Letters to Hudson—Reply to Sabine—Reply to Professor Stuart—Reply to Dr. Allen—Letters to Rev. Dr. Beecher—Tricks of Revivalists Exposed, being the substance of two discourses delivered in Boston.

NEW BOOKS.

Just Received and for sale at this Office,

A new Edition of *Pickering's Lectures*, with a likeness of the author.—*Notes on the Parables*, by Br. Thomas Whittemore—*Smith on Divine Government*—*St. Paul a Universalist*, a sermon, by Br. Menzies Rayner, Portland, Me.—A sermon by Br. T. F. King, from the text, "He that believeth and is baptized, shall be saved; but he that believeth not shall be damned."—A sermon delivered at the Funeral of Rev. A. V. Bassett by Br. T. Whittemore, with a new supply of 100 Arguments in favor of Universalism, Sermons on the Parable of the Rich man and Lazarus, and Sheep and Goats, &c.

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All letters and communications relating to this Paper, must be addressed "P. Price, No. 20 Division street, New-York."

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